11: Kennan--52-54 T-3 (1865) 1870 Koryak-1-2
116, 131

"The peninsula of Kamtchatka, through which we were about to travel, is a long irregular tongue of land lying east of the Okhotsk Sea, between the fifty-first and sixty-[53] second degrees of North latitude, and measuring in extreme length about seven hundred miles. It is almost entirely of volcanic formation, and the great range of rugged mountains by which it is longitudinally divided, comprises even now five or six volcanoes in a state of almost uninterrupted activity. This immense chain of mountains, which has never even been named, stretches from the fifty-first to the sixtieth degree of latitude in one almost continuous ridge, and at last breaks off abruptly into the Okhotsk Sea, leaving to the northward a high level steppe called the 'dole' or desert, which is the wandering ground of the Reindeer Koraks. The central and southern parts of the peninsula are broken up by the spurs and foot hills of the great mountain range into deep sequestered valleys of the wildest and most picturesque character, and afford scenery which, for majestic and varied beauty, is not surpassed in all Northern Asia. The climate everywhere, except in the extreme north, is comparatively mild and equable, and the vegetation has an almost tropical freshness and luxuriance totally at variance with all one's ideas of Kamtchatka. The population of the peninsula I estimate from careful observation at about 5,000, and it is made up of three distinct classes--the Russians, the Kamchadals or settled natives, and the Wandering Koraks. ...[54]... The Wandering Koraks, who are the wildest, most powerful, and most independent natives in the peninsula, seldom come south of the 58th parallel of latitude, except for the purpose of trade. Their

chosen haunts are the great desolate steppes lying east of Penjinsk Gulf, where they wander constantly from place to place in solitary bands, living in large fur tents and depending for subsistence upon their vast herds of tamed and domesticated reindeer."

11: Kennan--54 T-3 (1865) 1870 Koryak
116, 651, 177.65 Russia
636.65

"The government under which all the inhabitants of Kamtchatka nominally live is administered by a Russian officer called an 'Ispravnik' or local governor, who is supposed to settle all questions of law which may arise between individuals or tribes, and to collect the annual 'yassák' or tax of furs, which is levied upon every male inhabitant in his province. He resides in Petropavlovski, and owing to the extent of country over which he has jurisdiction and the imperfect facilities which it affords for getting about, he is seldom seen outside of the village where he has his head-quarters."

11: Kennan--170-171 T-3 (1865) 1870 Koryak
116, 142, 291 Reindeer

"As soon as the deer had been gathered together again and a guard placed over them, the Koraks crowded curiously around the visitors who had entered so unceremoni-[171] ously their quiet camp, and inquired through Meroneff, our interpreter, who we were and what we wanted. A wild, picturesque group they made, as the moonlight streamed white and clear into their swarthy faces, and glittered upon the metallic ornaments about their persons and the polished blades of their long spears. Their high cheek-bones, bold alert eyes, and straight, coal-black hair, suggested an intimate relationship with our own Indians; but the resemblance went no further. Most of their faces wore an expression of bold, frank honesty, which is not a characteristic of our western aborigines, and which we instinctively accepted as a sufficient guarantee of their friendliness and good faith. Contrary to our preconceived idea of northern savages, they were athletic, able-bodied men, fully up to the average height of Americans. Heavy 'kookhlánkas,' or hunting-shirts of spotted deer-skin, confined about the waist with a belt, and fringed round the bottom with the long black hair of the wolverine, covered their bodies from the neck to the knee, ornamented here and there with strings of small colored beads, tassels of scarlet leather, and bits of polished metal. Fur pantaloons, long boots of seal-skin coming up to the thigh, and wolf-skin hoods, with the ears of the animal standing erect on each side of the head, completed the costume which, notwithstanding its bizarre effect, had yet a certain picturesque adaptation to the equally strange features of the moonlight scene."

11: Kennan--171-172 T-3 (1865) 1870 Koryak
116, 342 Reindeer

"Leaving our Cossack Meroneff, seconded by the Major, to explain our business and wants, Dodd and I strolled away to make a critical inspection of the encampment. It consisted of [172] four large conical tents, built apparently of a framework of poles and covered with loose reindeer skins, confined in their places by long thongs of seal or walrus hide, which were stretched tightly over them from the apex of the cone to the ground. They seemed at first sight to be illy calculated to withstand the storms which in winter sweep down across this steppe from the Arctic Ocean; but subsequent experience proved that the severest gales cannot tear them from their fastenings. Neatly constructed sledges of various shapes and sizes were scattered here and there upon the snow, and two or three hundred pack-saddles for the reindeer were piled up in a symmetrical wall near the largest tent. Finishing our examination, and feeling somewhat bored by the society of fifteen or twenty Koraks who had constituted themselves a sort of supervisory committee to watch our motions, we returned to the spot where the representatives of civilization and barbarism were conducting their negotiations. They had apparently come to an amicable understanding; for, upon our approach, a tall native with shaven head stepped out from the throng, and leading the way to the largest tent, lifted a curtain of skin and revealed a dark hole about two feet and a half in diameter, which he motioned to us to enter."

11: Kennan--175-176 T-3 (1865) 1870 Koryak-1-2
116, 165, 342, 354, 511 Reindeer

"The temperature of a Korak tent in winter seldom ranges above 20° or 25° Fahr., and as constant exposure to such a degree of cold would be at least very disagreeable, the Koraks construct around the inner circumference of the tent small, nearly air-tight apartments called 'pologs,' which are separated one from another by skin curtains, and combine the advantages of exclusiveness with the desirable luxury of greater warmth. These 'pologs' are about four feet in height, and six or eight feet in width and length. They are made of the heaviest furs sewn carefully together to exclude the air, and are warmed and lighted by a burning fragment of moss floating in a wooden bowl of seal oil. The law of compensation, however, which pervades all Nature, makes itself felt even in the pologs of a Korak yourt, and for the greater degree of warmth is exacted the penalty of a closer, smokier atmosphere. The flaming wick of the lamp, which floats like a [176] tiny burning ship in a miniature lake of rancid grease, absorbs the vital air of the polog, and returns it in the shape of carbonic acid gas, oily smoke, and sickening odors. In defiance, however, of all the known laws of hygiene, this vitiated atmosphere seems to be healthy; or, to state the case negatively, there is no evidence to prove its unhealthiness. The Korak women, who spend almost the whole of their time in these pologs, live generally to an advanced age, and except a noticeable tendency to angular outlines and skinniness, there is nothing to distinguish them physically from the old women of other countries. It was not without what I supposed to be a well-founded apprehension of

suffocation, that I slept for the first time in a Korak yourt; but my uneasiness proved to be entirely groundless, and gradually wore away."

11: Kennan--177-179 T-3 (1865) 1870 Koryak-1-2
116, 262 Reindeer

"Out of a little pine box which contained our tele-[178]graphic instruments, Vushine [RCH: the Kamchadal guide] had improvised a rude, legless mess-table, which he was engaged in covering with cakes of hard bread, slices of raw bacon, and tumblers of steaming tea. These were the luxuries of civilization, and beside them on the ground, in a long wooden trough and a huge bowl of the same material, were the corresponding delicacies of barbarism. As to their nature and composition we could, of course, give only a wild conjecture; but the appetites of weary travellers are not very discriminating, and we seated ourselves, like cross-legged Turks, on the ground, between the trough and the instrument-box, determined to prove our appreciation of Korak hospitality by eating everything which offered itself. The bowl with its strange-looking contents arrested, of course, the attention of the observant Dodd, and, poking it inquiringly with a long-handled spoon, he turned to Vushine, who, as chef-de-cuisine, was supposed to know all about it, and demanded:

'What's this you've got?'

'That?' answered Vushine, promptly, 'that's "Kasha"' (hasty pudding made of rice).

'Kasha!' exclaimed Dodd, contemptuously. 'It looks more like the stuff that the children of Israel made bricks of. They don't seem to have wanted for straw, either,' he added, as he fished up several stems of dried grass. 'What is it, anyhow?'

'That,' said Vushine again, with a comical assumption of learning, 'is the celebrated "Jamuk chi a la Poosterelsk," the national dish of the Koraks, made from the original

recipe of His High Excellency Oollcot [179] Ootkoo Minyegeetkin, Grand Hereditary Tyon and Vevesokee Prevoskhodeetbestro——'

'Hold on!' exclaimed Dodd, with a deprecating gesture, 'that's enough, I'll eat it;' and taking out a half-spoonful of the dark viscid mass, he put it to his lips.

'Well,' said we expectantly, after a moment's pause, 'what does it taste like?'

'Like the mud pies of infancy!' he replied sententiously. 'A little salt, pepper, and butter, and a good deal of meat and flour, with a few well-selected vegetables, would probably improve it; but it isn't particularly bad as it is.'

Upon the strength of this rather equivocal recommendation I tasted it. Aside from a peculiar earthy flavor, it had nothing about it which was either pleasant or disagreeable. Its qualities were all negative except its grassiness, which alone gave character and consistency to the mass."

11: Kennan--179-180 T-3 (1865) 1870 Koryak
116, 252, 262, 278 Reindeer

"This mixture, known among the Koraks as 'manyalla,' is eaten by all the Siberian tribes as a substitute for bread, and is the nearest approximation which native ingenuity can make to the staff of life. It is valued, we were told, more for its medicinal virtues than for any intrinsic excellence of taste, and our limited experience fully prepared us to believe the statement. Its original elements are clotted blood, tallow, and half-digested moss taken from the stomach of the reindeer, where it is supposed to have undergone some essential change which fits it for second-hand consumption. These curious and heterogeneous ingredients are boiled up together with a few handfuls of [180] dried grass to give the mixture consistency, and the dark mass is then moulded into small loaves and frozen for future use. Our host was evidently desirous of treating us with every civility, and, as a mark of especial consideration, bit off several choice morsels from the large cube of venison in his grimy hand, and taking them from his mouth, offered them to me."

11: Kennan--180 T-3 (1865) 1870 Koryak
116, 264 Reindeer

"Supper, in the social economy of the Koraks, is emphatically the meal of the day. Around the kettle of 'manyalla,' or the trough of reindeer meat, gather the men of the band, who during the hours of daylight have been absent, and who, between mouthfuls of meat or moss, discuss the simple subjects of thought which their isolated life affords."

11: Kennan--181-182 T-3 (1865) 1870 Koryak
116, 131, 233, 621 Reindeer

"The Wandering Koraks of Kamtchatka, who are divided into about forty different bands, roam over the great steppes in the northern part of the peninsula, between the 58th and 63rd parallels of latitude. Their southern limit is the settlement of Tigil, on the west coast, where they come annually to trade, and they are rarely found north of the village of Penzhina, two hundred miles from the head of the Okhotsk Sea. Within these limits they wander almost constantly with their great herds of reindeer, and so unsettled and restless are they in their habits, that they seldom camp longer than a week in any one place. This, however, is not attributable altogether to restlessness or love of change. A herd of four or five thousand reindeer will in a very few days paw up the snow and eat all the moss within a radius of a mile from the encampment, and then, of course, the band must move to fresh ground. Their nomadic life, therefore, is not entirely a choice, but partly a necessity, growing out of their dependence upon the reindeer. They must wander or their deer will starve, and then their own starvation follows as a natural consequence. Their unsettled mode of life probably grew, in the first place, out of the domestication of the reindeer, and the necessity which it involved of consulting first the reindeer's wants; but the [182] restless, vagabondish habits thus produced have now become a part of the Korak's very nature, so that he could hardly live in any other way, even had he an opportunity of so doing."

11: Kennan--182 T-3 (1865) 1870 Koryak
116, 181, 621 Reindeer

"This wandering, isolated, independent existence has given to the Koraks all those characteristic traits of boldness, impatience of restraint, and perfect self-reliance, which distinguish them from the Kamtchadals and the other settled inhabitants of Siberia. Give them a small herd of reindeer, and a moss steppe to wander over, and they ask nothing more from all the world. They are wholly independent of civilization and government, and will neither submit to their laws nor recognize their distinctions. Every man is a law unto himself as long as he owns a dozen reindeer; and he can isolate himself, if he so chooses, from all human kind, and ignore all other interests but his own and his reindeer's. For the sake of convenience and society they associate themselves in bands of six or eight families each; but these bands are held together only by mutual consent, and recognize no governing head."

11: Kennan--182-184 T-3 (1865) 1870 Koryak-1-2
116, 554, 622 Reindeer

"They have a leader called a Tyón, who is generally the largest deer-owner of the band, and he decides all such questions as the location of camps and time of removal from place to place; but he has no other power, and must refer all graver questions of individual rights and general obligations to the members of the band collectively. They have no particular reverence for anything or anybody except the evil spirits who bring calamities upon them, and the 'Shamáns' or priests and their victims. Earthly rank [183] they treat with contempt, and the Czar of all the Russias, if he entered a Korak tent, would stand upon the same level with its owner. We had an amusing instance of this soon after we met the first Koraks. The Major had become impressed in some way with the idea that in order to get what he wanted from these natives he must impress them with a proper sense of his power, rank, wealth, and general importance in the world, and make them feel a certain degree of reverence and respect for his orders and wishes. He accordingly called one of the oldest and most influential members of the band to him one day, and proceeded to tell him, through an interpreter, how rich he was; what immense resources, in the way of rewards and punishments, he possessed; what high rank he held; how important a place he filled in Russia, and how becoming it was that an individual of such exalted attributes should be treated by poor wandering heathen with filial reverence and veneration. The old Korak, squatting upon his heels on the ground, listened quietly to the enumeration of all our leader's admirable qualities and perfections without moving a muscle of his face; but finally, when the interpreter had finished, he

rose slowly, walked up to the Major with imperturbable gravity, and with the most benignant and patronizing condescension, patted him softly on the head! The Major turned red and broke out into a laugh; but he never tried again to overawe a Korak.

Notwithstanding this democratic independence of the Koraks, they are almost invariably hospitable, obliging, and kind-hearted; and we were assured at the first en-[184] campment where we stopped, that we would have no difficulty in getting the different bands to carry us on deer-sledges from one encampment to another until we should reach the head of Penzhinsk Gulf."

11: Kennan--184 T-3 (1865) 1870 Koryak
116, 533 Reindeer

"A voice in another part of the yourt was singing a low, melancholy air in a minor key as I closed my eyes, and the sad, oft-repeated refrain, so different from ordinary music, invested with peculiar loneliness and strangeness my first night in a Korak tent."

11: Kennan--185-186 T-3 (1865) 1870 Koryak-1-2
116, 233, 283, 492 Reindeer

"Snatching hurriedly a few bites of hard bread and bacon by way of breakfast, I donned fur hood and mittens, and crawled out through the low doorway to see how twenty trained deer were to be separated from a herd of four thousand wild ones.

Surrounding the tent in every direction were the deer belonging to the band, some pawing up the snow with their sharp hoofs in search of moss, others clashing their antlers together and barking hoarsely in fight, or chasing one another in a mad gallop over the steppe. Near the [186] tent a dozen men with lassos arranged themselves in two parallel lines, while twenty more, with a thong of seal-skin two or three hundred yards in length, encircled a portion of the great herd, and with shouts and waving lassos began driving it through the narrow gantlet. The deer strove with frightened bounds to escape from the gradually contracting circle, but the seal-skin cord, held at short distances by shouting natives, invariably turned them back, and they streamed in a struggling, leaping throng through the narrow opening between the lines of lassoers. Ever and anon a long cord uncoiled itself in air, and a sliding noose fell over the antlers of some unlucky deer whose slit ears marked him as trained, but whose tremendous leaps and frantic efforts to escape suggested very grave doubts as to the extent of the training. To prevent the interference and knocking together of the deer's antlers when they should be harnessed in couples, one horn was relentlessly chopped off close to the head by a native armed with a heavy sword-like knife, leaving a red ghastly stump from which the blood trickled in little streams over the animal's ears. They were then harnessed to sledges

in couples, by a collar and trace passing between the forelegs; lines were affixed to small sharp studs in the headstall, which pricked the right or left side of the head when the corresponding rein was jerked, and the equipage was ready."

11: Kennan--188-189 T-3 (1865) 1870 Koryak
116, 233, 237 Reindeer

"I could not but admit the inestimable value of the reindeer to his wandering owners. Besides carrying them from place to place, he furnishes them with clothes, food, and covering for their tents; his antlers are made into rude implements of all sorts; his sinews are dried and pounded into thread, his bones are soaked in seal oil and burned for fuel, his entrails are cleaned, filled with tallow, and eaten; his blood, mixed with the contents of his stomach, is made into 'manyalla;' his marrow and tongue are considered the greatest of delicacies; the stiff, bristly skin of his legs is used to cover snow-shoes; and finally his whole body, sacrificed to the Korak gods, brings down upon his owners all the spiritual and temporal blessings which they need. ... It is a singular fact, however, that the Siberian natives--the only people, so far as I know, who have ever domesticated the reindeer, except the Laps--do not use in any way the animal's milk. Why so important and desirable an article of food should be neglected, when every other part of the deer's body is turned to some useful account, I cannot imagine. It is certain, however, that no one of [189] the four great wandering tribes of Northeastern Siberia, Koraks, Chookchees, Tungoos, and Samóotkees, uses in any way the reindeer's milk."

11: Kennan--195 T-3 (1865) 1870 Koryak
116, 823 Reindeer

"On the following morning at daybreak we continued our journey, and rode until four hours after dark, over a boundless level steppe, without a single guiding landmark to point the way. I was surprised to see how accurately our drivers could determine the points of the compass and shape their course by simply looking at the snow. The heavy north-east winds which prevail in this locality throughout the winter sweep the snow into long wave-like ridges called 'sastroogee,' which are always perpendicular to the course of the wind, and which almost invariably run in a north-west and south-east direction. They are sometimes hidden for a few days by freshly-fallen snow; but an experienced Korak can always tell by removing the upper layer which way is north, and he travels to his destination by night or day in a nearly straight line."

11: Kennan--196 T-3 (1865) 1870 Koryak
116, 585 Reindeer

"The marriage ceremony of the Koraks is especially remarkable for its entire originality, and for the indifference which it manifests to the sensibilities of the bridegroom. In no other country does there exist such a curious mixture of sense and absurdity as that which is dignified in the social life of the Koraks with the name of marriage; and among no other people, let us charitably hope, is the unfortunate bridegroom subjected to such humiliating indignities. The contemplation of marriage is, or ought to be, a very serious thing to every young man; but to a Korak of average sensibility it must be absolutely appalling. No other proof of bravery need ever be exhibited than a certificate of marriage (if the Koraks have such documents), and the bravery rises into positive heroism when a man marries two or three times. I once knew a Korak in Kamtchatka who had four wives, and I felt as much respect for his heroic bravery as if he had charged with the Six Hundred at Balaklava.

The ceremony, I believe, has never been described; and inadequate as a description may be to convey an idea of the reality, it will perhaps enable Americal lovers to realize what a calamity they escaped when they were born in America and not in Kamtchatka."

11: Kennan--196-197 T-3 (1865) 1870 Koryak
116, 584 Reindeer

"The young Korak's troubles begin when he first falls in love; this, like Achilles' wrath, is 'the direful spring of woes unnumbered.' If his intentions are serious, he calls upon the damsel's father and makes formal proposals for her hand, [197] ascertains the amount of her dower in reindeer, and learns her estimated value. He is probably told that he must work for his wife two or three years--a rather severe trial of any young man's affection. He then seeks an interview with the young lady herself, and performs the agreeable or disagreeable duty which corresponds in Korak to the civilized custom of 'popping the question.' We had hoped to get some valuable hints from the Koraks as to the best method which their experience suggested for the successful accomplishment of this delicate task; but we could learn nothing which would be applicable to the more artificial relations of civilized society. If the young man's sentiments are reciprocated, and he obtains a positive promise of marriage, he goes cheerfully to work, like Ferdinand in 'The Tempest' for Miranda's father, and spends two or three years in cutting and drawing wood, watching reindeer, making sledges, and contributing generally to the interests of his prospective father-in-law. At the end of this probationary period comes the grand 'experimentum crucis,' which is to decide his fate and prove the success of the uselessness of his long labor."

11: Kennan--197-202 T-3 (1865) 1870 Koryak-1-5
116, 585 Reindeer

"The tent which we had entered was an unusually large one, containing twenty-six 'pologs' arranged in a continuous circle around its inner circumference. The open space in the centre around the fire was crowded with the dusky faces and half-shaven heads of the Korak spectators, whose attention seemed about equally divided between sundry kettles and troughs of 'manyalla,' boiled venison, marrow, frozen tallow, and [198] similar delicacies, and the discussion of some controverted point of marriage etiquette. Owing to my ignorance of the language, I was not able to enter thoroughly into the merits of the disputed question; but it seemed to be ably argued on both sides. Our sudden entrance seemed to create a temporary diversion from the legitimate business of the evening. The tattooed women and shaven-headed men stared in open-mouthed astonishment at the pale-faced guests who had come unbidden to the marriage-feast, having on no wedding garments. Our faces were undeniably dirty, our blue hunting-shirts and buck-skin pants bore the marks of two months' rough travel, in numerous rips, tears, and tatters, which were only partially masked by a thick covering of reindeer hair from our fur 'kookhlánkas.' Our general appearance, in fact, suggested a more intimate acquaintance with dirty 'yourts,' mountain thickets, and Siberian storms, than with the civilizing influences of soap, water, razors, and needles. We bore the curious scrutiny of the assemblage, however, with the indifference of men who were used to it, and sipped our hot tea while waiting for the ceremony to begin. I looked curiously around to see if I could distinguish the happy candidates for matrimonial honors; but they were evidently

concealed in one of the closed pologs. The eating and drinking seemed by this time to be about finished, and an air of expectation and suspense pervaded the entire crowd. Suddenly we were startled by the loud and regular beating of a native 'barabán' or bass drum, which fairly filled the tent with a volume of sound. At the same instant the tent opened to permit the passage [199] of a tall, stern-looking Korak, with an armful of willow sprouts and alder branches, which he proceeded to distribute in all the pologs of the tent. 'What do you suppose that's for?' asked Dodd in an under-tone. 'I don't know,' was the reply; 'keep quiet and you'll see.' The regular throbs of the drum continued throughout the distribution of the willow sticks, and at its close the drummer began to sing a low, musical recitative, which increased gradually in volume and energy until it swelled into a wild, barbarous chant, timed by the regular beats of the heavy drum. A slight commotion followed, the front curtains of all the pologs were thrown up, the women stationed themselves in detachments of two or three at the entrance of each polog, and took up the willow branches which had been provided. In a moment a venerable native, whom we presumed to be the father of one of the parties, emerged from one of the pologs near the door, leading a good-looking young Korak and the dark-faced bride. Upon their appearance the excitement increased to the pitch of frenzy, the music redoubled its rapidity, the men in the centre of the tent joined in the uncouth chant, and uttered at short intervals peculiar shrill cries of wild excitement. At a given signal

from the native who had led out the couple, the bride darted suddenly into the first polog, and began a rapid flight around the tent, raising the curtains between the pologs successively, and passing under. The bridegroom instantly followed in hot pursuit; but the women who were stationed in each compartment threw every possible impediment in his way, tripping up his unwary feet, hold-[200]ing down the curtains to prevent his passage, and applying the willow and alder switches unmercifully to a very susceptible part of his body as he stooped to raise them. The air was filled with drum-beats, shouts of encouragement and derision, and the sound of the heavy blows which were administered to the unlucky bridegroom by each successive detachment of women as he ran the gantlet. It became evident at once that despite his most violent efforts he would fail to overtake the flying Atalanta before she completed the circuit of the tent. Even the golden apples of Hesperides would have availed him little against such disheartening odds; but with undismayed perseverance he pressed on, stumbling headlong over the outstretched feet of his female persecutors, and getting constantly entangled in the ample folds of the reindeer-skin curtains, which were thrown with the skill of a matador over his head and eyes. In a moment the bride had entered the last closed polog near the door, while the unfortunate bridegroom was still struggling with his accumulating misfortunes about half way around the tent. I expected to see him relax his efforts and give up the contest when the bride disappeared, and was preparing to protest strongly in his behalf against the unfairness of the trial; but, to my surprise, he still struggled on, and with a final plunge

burst through the curtains of the last polog and rejoined his bride. The music suddenly ceased, and the throng began to stream out of the tent. The ceremony was evidently over. Turning to Meroneff, who with a delighted grin had watched its progress, we inquired what it all meant. 'Were they [201] married?'—'Da's,' was the affirmative reply. 'But,' we objected, 'he didn't catch her.'—'She waited for him, your honor, in the last polog, and if he caught her there it was enough.' — 'Suppose he had not caught her there, then what?' — 'Then,' answered the Cossack, with an expressive shrug of commiseration, 'the "Caidnak" (poor fellow) would have had to work two more years.' This was pleasant—for the bridegroom! To work two years for a wife, undergo a severe course of willow sprouts at the close of his apprenticeship, and then have no security against a possible breach of promise on the part of the bride. His faith in her constancy must be unlimited. The intention of the whole ceremony was evidently to give the woman an opportunity to marry the man or not, as she chose, since it was obviously impossible for him to catch her under such circumstances, unless she voluntarily waited for him in one of the pologs. The plan showed a more chivalrous regard and deference for the wishes and preferences of the gentler sex than is common in an unreconstructed state of society; but it seemed to me, as an unprejudiced observer, that the same result might have been obtained without so much abuse of the unfortunate bridegroom! Some regard ought to have been paid to his feelings, if he was a man. I could not ascertain the

significance of the chastisement which was inflicted by the women upon the bridegroom with the willow switches. Dodd suggested that it might be emblematical of married life--a sort of foreshadowing of future domestic experience; but in view of the masculine Korak character, this hardly seemed to me probable. [202] No woman in her senses would try the experiment a second time upon one of the stern, resolute men who witnessed the ceremony, and who seemed to regard it then as perfectly proper. Circumstances would undoubtedly alter cases.

Mr. A.S. Bickmore, in the American Journal of Science for May, 1868, notices this curious custom of the Koraks, and says that the chastisement is intended to test the young man's 'ability to bear up against the ills of life;' but I would respectfully submit that the ills of life do not generally come in that shape, and that switching a man over the back with willow sprouts is a very singular way of preparing him for future misfortunes of any kind."

11: Kennan--203-204 T-3 (1865) 1870 Koryak-1-2
116, 276, 437, 177.27 Reindeer
636.27 Russia

"There is a peculiar fungus of this class in Siberia, known to the natives as 'muk-a-moor,' and as it possesses active intoxicating properties, it is used as a stimulant by nearly all the Siberian tribes. Taken in large quantities it is a violent narcotic poison; but in small doses it produces all the effects of alcoholic liquor. Its habitual use, however, completely shatters the nervous system, and its sale by Russian traders to the natives has consequently been made a penal offence by Russian law. In spite of all prohibitions, the trade is still secretly carried on, and I have seen twenty dollars worth of furs bought with a single fungus. The Koraks would gather it for themselves, but it requires the shelter of timber for its growth, and is not to be found on the barren steppes over which they wander; so that they are obliged for the most part to buy it, at enormous prices, from the Russian traders. It may sound strangely to American ears, but the invitation which a convivial Korak [204] extends to his passing friend is not, 'Come in and have a drink,' but, 'Won't you come in and take a toadstool?' Not a very alluring proposal perhaps to a civilized toper, but one which has a magical effect upon a dissipated Korak. As the supply of these toadstools is by no means equal to the demand, Korak ingenuity has been greatly exercised in the endeavor to economize the precious stimulant, and make it go as far as possible. Sometimes, in the course of human events, it becomes imperatively necessary that a whole band shall get drunk together, and they have only one toadstool to do it with. For a description of the manner in which this band

gets drunk collectively and individually upon one fungus, and keeps drunk for a week, the curious reader is referred to Goldsmith's 'Citizen of the World,' Letter 32. It is but just to say, however, that this horrible practice is almost entirely confined to the settled Koraks of Penzhinsk Gulf--the lowest, most degraded portion of the whole tribe. It may prevail to a limited extent among the wandering natives, but I never heard of more than one such instance outside of the Penzhinsk Gulf settlements."

11: Kennan--206-207 T-3 (1865) 1870 Koryak
116, 174, 197 Reindeer

"There can be no doubt whatever that the Koraks and the powerful Siberian tribe known as Chookchees (or Tchucktchis, according to Vrangell) descended originally from the same stock, and migrated together from their ancient locations to the places where they now live. Even after several centuries of separation, they resemble each other so closely that they can hardly be distinguished, and their languages differ less one from the other than the Portuguese differs from the Spanish. Our Korak interpreters found very little difficulty in conversing with Chookchees; and a comparison of vocabularies which we afterward made showed only a slight dialectical variation, which could be easily accounted for by a few centuries of separation. None of the Siberian languages with which I am acquainted are written, and, lacking a fixed standard of reference, they change with great rapidity. This is [207] shown by a comparison of a modern Chookchee vocabulary with the one compiled by M. de Lesseps in 1788. Many words have altered so materially as to be hardly recognizable. Others, on the contrary, such as 'tin tin,' ice, 'oottoot,' wood, 'weeñgay,' no, 'ay,' yes, and most of the numerals up to ten, have undergone no change whatever."

11: Kennan--207-208 T-3 (1865) 1870 Koryak-1-2
116, 802 Reindeer

"Both Koraks and Chookchees count by fives instead of tens, a peculiarity which is also noticeable in the language of the Co-Yukons in Alaska. The Korak numerals are:—

	Innín	One.
	Née-ak°h,	Two.
	Nee-ók°h,	Three.
	Nee-ák°h,	Four.
	Míl-li-gen,	Five.
In-nín	mil-li-gen,	Five-one.
Neé-ak°h	"	Five-two.
Nee-ókh	"	Five-three.
Nee-ákh	"	Five-four.
	Meen-ye-geet-k°hin,	Ten.

After ten they count ten-one, ten-two, etc. up to fifteen, and then ten-five-one; but their numerals become so hopelessly complicated when they get above twenty, that it would be easier to carry a pocketful of stones and count with them, than to pronounce the corresponding words.

Fifty-six, for instance, is 'Nee-akh-khleep-kin-meen-ye-geet-khin-par-ol-in-nin-mil-li-gen,' and it is only fifty-six after it is all pronounced! ... [208] . But the

11: Kennan--207-208 T-3 (1865) 1870 Koryak-2
116, 802 Reindeer

Koraks rarely have the occasion to use high numbers; and when they do, they have an abundance of time. It would be a hard day's work for a boy to explain in Korak one of the miscellaneous problems in Ray's Higher Arithmetic. To say 324×5260 = 1,704,240 would certainly entitle him to a recess of an hour and a reward of merit. We were never able to trace any resemblance whatever between the Koraki-Chookchee language and the languages spoken by the natives on the eastern side of Behring's Straits. If there be any resemblance, it must be in grammar rather than in vocabulary."

11: Kennan--208-209 T-3 (1865) 1870 Koryak
116, 182, 756, 771 Reindeer

"The religion of all the natives of Northeastern Siberia, wandering and settled, including six or seven widely different tribes, is that corrupted form of Buddhism known as 'Shamanism.' It is a religion which varies considerably in different places and among different people; but with the Koraks and Chookchees it may be briefly defined as the worship of the evil spirits who are supposed to be embodied in all the mysterious powers and manifestations of Nature, such as epidemic and contagious diseases, severe storms, famines, eclipses, and brilliant Auroras. It takes its name from the 'Shamáns' or priests, who act as interpreters of the evil spirits' wishes and as mediators between them and man. All unnatural phenomena, and especially those of a disastrous and terrible nature, are attributed to the direct action of these evil spirits, and are considered as plain manifestations of their displeasure. It is claimed by many that the whole system of 'Shamanism' is a gigantic imposture practised by a few cunning priests upon the easy credulity of superstitious natives. [209] This I am sure is a prejudiced view. No one who has ever lived with the Siberian natives, studied their character, subjected himself to the same influences that surround them, and put himself as far as possible in their places, will ever doubt the sincerity of either priests or followers, or wonder that the worship of evil spirits should be their only religion. It is the only religion possible for such men in such circumstances."

11: Kennan--210-212 T-3 (1865) 1870 Koryak-1-2
116, 182, 756, 771 Reindeer

"If any proof were needed that this system of religion is the natural outgrowth of human nature in certain conditions of barbarism, it would be furnished by the universal prevalence of Shamanism in Northeastern Siberia among so many diverse tribes of different character and different origin. The tribe of Tungoos, for instance is certainly of Chinese descent, and the tribe of Yakoots is certainly Turkish. Both came from different regions, bringing different beliefs, superstitions, and modes of thought; but, when both were removed from all disturbing agencies and subjected to the same external influences, both developed precisely the same system [211] of religious belief. ... The Kamtchadals who accompanied me to the Samanka Mountains were the sons of Christian parents, and had been brought up from infancy in the Greek Church; they were firm believers in the Divine atonement and in Divine Providence, and prayed always night and morning for safety and preservation; yet, when overtaken by a storm in that gloomy range of mountains, the sense of the supernatural overcame their religious convictions, God seemed far away while evil spirits were near and active, and they sacrificed a dog, like very pagans, to propitiate the diabolical wrath of which the storm was an evidence. I could cite many similar instances, where the strongest and apparently most sincere [212] convictions of the reality of Divine government and superintendence have been overcome by the influence upon the imagination of some startling and unusual phenomenon of Nature. Man's actions are governed not so much by what he intellectually

believes as by what he vividly realizes; and it is this vivid realization of diabolical presence which has given rise to the religion of Shamanism."

11: Kennan--212-213 T-3 (1865) 1870 Koryak-1-2
116, 731, 756, 786 Reindeer

"The duties of the Shamáns or priests among the Koraks are, to make incantations over the sick, to hold communication with the evil spirits, and to interpret their wishes and decrees to man. Whenever any calamity, such as disease, storm, or famine comes upon a band, it is of course attributed to some spirit's displeasure, and the Shamán is consulted as to the best method of appeasing his wrath. The priest to whom application is made assembles the people in one of the largest tents of the encampment, puts on a long robe marked with fantastic figures of birds and beasts and curious hieroglyphic emblems, unbinds his long black hair, and taking up a large native drum, begins to sing in a subdued voice to the accompaniment of slow, steady drum-beats. As the song progresses it increases in energy and rapidity, the priest's eyes seem to become fixed, he contorts his body as if in spasms, and increases the vehemence of his wild chant until the drum-beats make one continuous roll. Then, springing to his feet and jerking his head convulsively until his long hair fairly snaps, he begins a frantic dance about the tent, and finally sinks apparently exhausted into his seat. In a few moments he delivers to the awe-stricken natives the message which he has received from the evil spirits, and which [213] consists generally of an order to sacrifice a certain number of dogs or reindeer, or perhaps a man, to the offended deities.

In these wild incantations the priests sometimes practise all sorts of frauds upon their credulous followers, by pretending to swallow live coals and to pierce their bodies with knives; but, in a majority of instances, the Shamán seems to actually believe that he is

under the control and guidance of diabolical intelligence. The natives themselves, however, seem to doubt occasionally the priest's pretended inspiration, and whip him severely to test the sincerity of his professions and the genuineness of his revelations. If his fortitude sustains him under the infliction without any exhibition of human weakness or suffering, his authority as a minister of the evil spirits is vindicated, and his commands obeyed."

11: Kennan--213 T-3 (1865) 1870 Koryak
116, 782 Reindeer

"Aside from the sacrifices which are ordered by the Shamáns, the Koraks offer general oblations at least twice a year, to insure a good catch of fish and seal and a prosperous season. We frequently saw twenty or thirty dogs suspended by the hind legs on long poles over a single encampment. Quantities of green grass are collected during the summer and twisted into wreaths, to be hung around the necks of the slaughtered animals; and offerings of tobacco are always thrown to the evil spirits when the Koraks cross the summit of a mountain."

11: Kennan--213-215 T-3 (1865) 1870 Koryak-1-2
116, 182, 758, 761, 888 Reindeer

"The bodies of the dead, among all the wandering tribes, are burned, together with all their effects, in the hope of a final resurrection of both spirit and matter; and the sick, as soon as their recovery becomes hopeless, are either stoned to death or speared. [214] We found it to be true, as we had been told by the Russians and the Kamtchadals, that the Koraks murdered all their old people as soon as sickness or the infirmities of age unfitted them for the hardships of a nomadic life. Long experience has given them a terrible familiarity with the best and quickest methods of taking life; and they often explained to us with the most sickening minuteness, as we sat at night in their smoky pologs, the different ways in which a man could be killed, and pointed out the vital parts of the body where a spear or knife thrust would prove most instantly fatal. I thought of De Quincey's celebrated Essay upon 'Murder Considered as one of the Fine Arts,' and of the field which a Korak encampment would afford to his 'Society of Connoisseurs in Murder.' All Koraks are taught to look upon such a death as the natural end of their existence, and they meet it generally with perfect composure. Instances are rare where a man desires to outlive the period of his physical activity and usefulness. They are put to death in the presence of the whole band, with elaborate but unintelligible ceremonies; their bodies are then burned, and the ashes suffered to be scattered and blown away by the wind.

These customs of murdering the old and sick, and burning the bodies of the dead, grow naturally out of the wandering life which the Koraks have adopted, and are only

illustrations of the powerful influence which physical laws exert everywhere upon the actions and moral feelings of men. They both follow logically and almost inevitably from the very nature of the country and cli-[215]mate. The barrenness of the soil in Northeastern Siberia, and the severity of the long winter, led man to domesticate the reindeer as the only means of obtaining a subsistence; the domestication of the reindeer necessitated a wandering life; a wandering life made sickness and infirmity unusually burdensome to both sufferers and supporters; and this finally led to the murder of the old and sick, as a measure both of policy and mercy. The same causes gave rise to the custom of burning the dead. Their nomadic life made it impossible for them to have any one place of common sepulture, and only with the greatest difficulty could they dig graves at all in the perpetually frozen ground. Bodies could not be left to be torn by wolves, and burning them was the only practicable alternative. Neither of these customs presupposes any original and innate savageness or barbarity on the part of the Koraks themselves. They are the natural development of certain circumstances, and only prove that the strongest emotions of human nature, such as filial reverence, fraternal affection, selfish love of life, and respect for the remains of friends, all are powerless to oppose the operation of great natural laws."

11: Kennan--215-216 T-3 (1865) 1870 Koryak
116, 177, 756, 797 Reindeer

"The Russian Church is endeavoring by missionary enterprise to convert all the Siberian tribes to Christianity; and although they have met with a certain degree of apparent success among the settled tribes of Yookágaree, Chooáncee, and Kamtchadálle, the wandering natives still cling to Shamanism, and there are more than 70,000 followers of that religion in the scanty population of Northeastern Siberia. Any permanent and genuine conversion of the Wandering Koraks and Chook-[216]chees must be preceded by some educational enlightenment and an entire change in their mode of life."

11: Kennan--216 T-3 (1865) 1870 Koryak
116, 233, 432, 825 Reindeer

"Among the many superstitions of the Wandering Koraks and Chookchees, one of the most noticeable is their reluctance to part with a living reindeer. You may purchase as many dead deer as you choose, up to five hundred, for about seventy cents apiece; but a living deer they will not give to you for love nor money. You may offer them what they consider a fortune in tobacco, copper kettles, beads, and scarlet cloth, for a single live reindeer, but they will persistently refuse to sell him; yet, if you will allow them to kill the very same animal, you can have his carcass for one small string of common glass beads. It is useless to argue with them about this absurd superstition. You can get no reason for it or explanation of it, except that 'to sell a live reindeer would be "atkin"—bad.' As it was very necessary in the construction of our proposed telegraph line to have trained reindeer of our own, we offered every conceivable inducement to the Koraks to part with one single deer; but all our efforts were in vain. They could sell us a hundred dead deer for a hundred pounds of tobacco; but five hundred pounds would not tempt them to part with a single animal as long as the breath of life was in his body. During the two years and a half which we spent in Siberia, no one of our parties, so far as I know, ever succeeded in buying from the Koraks or Chookchees a single living reindeer. All the deer which we eventually owned—some eight hundred—we obtained from the Wandering Tungoos."

11: Kennan--217-218 T-3 (1865) 1870 Koryak-1-2
116, 233

"The Koraks are probably the wealthiest deer-owners in Siberia, and consequently in the world. Many of the herds which we saw in Northern Kamtchatka numbered from eight to twelve thousand; and we were told that a certain rich Korak, who lived in the middle of the great 'Toondra,' had three immense herds in different places, numbering in the aggregate thirty thousand head. The care of these great herds is almost the only occupation of the Koraks' lives. They are obliged to travel constantly from place to place to find them food, and to watch them night and day to protect them from wolves. Every day, eight or ten Koraks, armed with spears and knives, leave the encampment just before dark, walk a mile or two to the place where the deer happen to be pastured, build themselves little huts of trailing pine branches, about three feet in height and two in diameter, and squat in them throughout the long, cold hours of an arctic night, watching for wolves. The worse the weather is, the greater the necessity for vigilance. Sometimes, in the middle of a dark winter's night, when a terrible northeast storm is howling across the steppe in clouds of flying snow, a band of wolves will make a fierce, sudden attack upon a herd of deer, and scatter it to the four winds. This it is the business of the Korak sentinels to prevent. Alone and almost unsheltered on a great ocean of snow, each man squats down in his frail bee-hive of a hut, and spends the long winter nights in watching the magnificent Auroras, which seem to fill the blue vault of heaven with blood and dye the earth in crimson, listening to the pulsating of the blood in his ears and the faint distant [218] howls of his enemies the wolves. Patiently he endures cold which freezes

mercury into solid lumps, and storms which sweep away his frail shelter like chaff in a mist of flying snow. Nothing discourages him; nothing frightens him into seeking the shelter of the tents. I have seen him watching deer at night, with nose and cheeks frozen so that they had mortified and turned black; and have come upon him early cold winter mornings, squatting under three or four bushes, with his face buried in his fur coat, as if he were dead."

11: Kennan--219 T-3 (1865) 1870 Koryak
116, 157, 574, 577 Reindeer

"The natural disposition of the Wandering Koraks is thoroughly good. They treat their women and children with great kindness; and during all my intercourse with them, extending over two years, I never saw a woman or child struck. Their honesty is remarkable. Frequently they would harness up a team of reindeer after we had left their tents in the morning, and overtake us at a distance of five or ten miles, with a knife, a pipe, or some such trifle which we had overlooked and forgotten in the hurry of departure. Our sledges, loaded with tobacco, beads, and trading goods of all kinds, were left unguarded outside their tents; but never, so far as we knew, was a single article stolen. We were treated by many bands with as much kindness and generous hospitality as I ever experienced in a civilized country and among Christian people; and if I had no money or friends, I would appeal to a band of Wandering Koraks for help with much more confidence than I would ask the same favor of many an American family. Cruel and barbarous they may be, according to our ideas of cruelty and barbarity; but they have never been known to commit an act of treachery, and I would trust my life as unreservedly in their hands as I would in the hands of any other uncivilized people whom I have ever known."

11: Kennan--222 T-3 (1865) 1870 Koryak
116, 342 Maritime

"The settlement [RCH: i.e., the village of Kamenoi] resembled as much as anything a collection of Titanic wooden hour-glasses, which had been half shaken down and reduced to a state of rickety dilapidation by an earthquake. The houses--if houses they could be called--were about twenty feet in height, rudely constructed of drift wood which had been thrown up by the sea, and could be compared in shape to nothing but hour-glasses. They had no doors or windows of any kind, and could only be entered by climbing up a pole on the outside, and sliding down another pole through the chimney--a mode of entrance whose practicability depended entirely upon the activity and intensity of the fire which burned underneath. The smoke and sparks, although sufficiently disagreeable, were trifles of comparative insignificance."

11: Kennan--224 T-3 (1865) 1870 Koryak
116, 342, 354 Maritime

"The interior of a Korak yourt--that is, of one of the wooden yourts of the settled Koraks--presents a strange and not very inviting appearance to one who has never become accustomed by long habit to its dirt, smoke, and frigid atmosphere. It receives its only light, and that of a cheerless, gloomy character, through the round hole, about twenty feet above the floor, which serves as window, door, and chimney, and which is reached by a round log with holes in it, that stands perpendicularly in the centre. The beams, rafters, and logs which compose the yourt are all of a glossy blackness, from the smoke in which they are constantly enveloped. A wooden platform, raised about a foot from the earth, extends out from the walls on three sides to a width of six feet, leaving an open spot eight or ten feet in diameter in the centre for the fire and a huge copper kettle of melting snow. On the platform are pitched three or four square skin pologs, which serve as sleeping apartments for the inmates and as refuges from the smoke, which sometimes becomes almost unendurable."

11: Kennan--224-225 T-3 (1865) 1870 Koryak
116, 262, 354 Maritime

"A little circle of flat stones on the [225] ground, in the centre of the yourt, forms the fire-place, over which is usually simmering a kettle of fish or reindeer-meat, which, with dried salmon, seal's blubber, and rancid oil, makes up the Korak bill of fare. Everything which you see or touch bears the distinguishing marks of Korak origin--grease and smoke."

11: Kennan--229 T-3 (1865) 1870 Koryak
116, 493 Maritime

"The Major, Dodd, and I were travelling in covered sledges, known to the Siberians as 'pavoskas,' and the reckless driving of the Kamenoi Koraks made us wish, in less than an hour, that we had taken some other means of conveyance, from which we could escape more readily in case of accident or overturn. As it was, we were so boxed up that we could hardly move without assistance. Our pavoskas resembled very much long narrow coffins, covered with seal-skin and mounted on runners, and roofed over at the head by a stiff hood just large enough to sit up in. A heavy curtain was fastened to the edge of this top or hood, and in bad weather it could be pulled down and buttoned so as to exclude the air and flying snow. When we were seated in these sledges our legs were thrust down into the long coffin-shaped boxes upon which the drivers sat, and our heads and shoulders sheltered by the seal-skin hoods. Imagine an eight-foot coffin mounted on runners, and a man sitting up in it with a bushel basket over his head, and you will have a very correct idea of a Siberian pavoska. Our legs were immovably fixed in boxes, and our bodies so wedged in with pillows and heavy furs that we could neither get out nor turn over."

11: Kennan--232-233 T-3 (1865) 1870 Koryak
116, 181, 157, 178, 621 Maritime

"The settled Koraks of Penzhinsk Gulf are unquestionably the worst, ugliest, most brutal and degraded natives in all Northeastern Siberia. They do not number more than three or four hundred, and live in five different settlements along the sea-coast; but they made us more trouble than all the other inhabitants of Siberia and Kamtchatka together. They led, originally, a wandering life like the other Koraks; but, losing their deer by some misfortune or disease, they built them-[233]selves houses of drift-wood on the sea-coast, settled down, and now gain a scanty subsistence by fishing, catching seals, and hunting for carcasses of whales which have been killed by American whaling vessels, stripped of blubber, and then cast ashore by the sea. They are cruel and brutal in disposition, insolent to everybody, revengeful, dishonest, and untruthful. Everything which the Wandering Koraks are, they are not."

11: Kennan--233 T-3 (1865) 1870 Koryak
116, 177, 577 Maritime

"The reasons for the great difference between the settled and the Wandering Koraks are various. In the first place, the former live in fixed villages, which are visited very frequently by the Russian traders; and through these traders and Russian peasants they have received many of the worst vices of civilization without any of its virtues. To this must be added the demoralizing influence of American whalers, who have given the settled Koraks rum and cursed them with horrible diseases, which are only aggravated by their diet and mode of life. They have learned from the Russians to lie, cheat, and steal; and from whalers to drink rum and be licentious. Besides all these vices, they eat the intoxicating Siberian toadstool in inordinate quantities, and this habit alone will in time debase and brutalize any body of men to the last degree."

11: Kennan--233-234 T-3 (1865) 1870 Koryak
116, 157, 181 Reindeer

"From nearly all these demoralizing influences [RCH: to which the Maritime Koryaks are subject; see category 116, pp. 232-3] the Wandering Koraks are removed by the very nature of their life. They spend more of their time in the open air, they have healthier and better-balanced physical constitutions, they rarely see Russian traders or drink Russian vodka, and they are generally temperate, chaste, and manly in all their habits. As a natural consequence they are better men, morally, physically, and intel-[234] lectually, than the settled natives ever will or can be. I have very sincere and hearty admiration for many Wandering Koraks whom I met occasionally on the great Siberian 'toondras,' but their settled relatives are the worst specimens of men that I ever saw in all Northern Asia, from Behring's Straits to the Ural Mountains."

11: Kennan--262 T-3 (1865) 1870 Koryak
116, 342, 352, 511, 857 Maritime

"It is a mystery to me how human beings with any feeling at all can be satisfied to live in such abominable, detestable houses as those of the settled Koraks. They have not one solitary redeeming feature. They are entered through the chimney, lighted by the chimney, and ventilated by the chimney; the sunshine falls into them only once a year--in June; they are cold in winter, close and uncomfortable in summer, and smoky all the time. They are pervaded by a smell of randic oil and decaying fish; their logs are black as jet and greasy with smoke, and their earthen floors are an indescribable mixture of reindeer's hairs and filth dried and trodden hard. They have no furniture except wooden bowls of seal oil, in which burn fragments of moss, and black wooden troughs which are alternately used as dishes and as seats. Sad is the lot of children born in such a place. Until they are old enough to climb up the chimney-pole they never see the outside world."